

وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلّٰهِ (سورة البقرة 196)

HOW TO PERFORM UMRAH?

(The Method of Performing Umrah)

WRITTEN BY:

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MOHAMMAD NAJEEB QASMI

EDITED BY:

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www.najeebqasmi.com



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How to perform Umrah?

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Preface

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَالصَّلَاةُ عَلَى النَّبِيِّ الْكَرِيمِ وَعَلَى آلِهِ وَاصْحَابِهِ أَجْمَعِينَ.

Prophet Muhammad (PBUH) came with a universal message. His message was not restricted to a certain tribe or a nation. It was not meant for a limited period either. Rather the message he was shouldered with was general and timeless.

After the departure of the Prophet Muhammad (PBUH) from this world, entire Muslim Ummah, in general, and Ulama, in particular, were entrusted with the noble responsibility of preserving that eternal message of the Prophet Muhammad (PBUH) and passing it on to the subsequent generations. So the interpreters of the Qur'an and scholars of Hadith and Fiqh of different eras have served Islam using the best available resources at their times.

Modern technologies such as websites, WhatsApp, Facebook, YouTube and mobile apps are being used currently for sharing Islamic messages and spreading teachings of Prophet Muhammad (PBUH). But it needs to be accelerated to maximize the advantages of these technologies.

Some of my sincere friends extended their technical and financial support to me so that I may also take my part in service of Islam by using modern technologies. Our team launched our website (www.najeebqasmi.com) in 2013 and two mobile applications ([Deen-e-Islam](#) and [Haji-e-Mabroor](#)) in 3 languages in 2015. 18 Ulamas of India and Pakistan and different Islamic institutions have given their reviews about these two apps appreciating the glorious efforts made by me and my team in bringing out such Islamic apps.

While preparing these apps, my articles (around 200) were translated into English and Hindi languages. They were edited

by the experts. Hindi translations of the said articles are simple and easy to understand.

By the grace of Allah, English and Hindi translations of these articles have been compiled into 14 books in each language according to subject, totaling them to 28 books in all. Apart from this, seven books were written earlier in Urdu. Nine more books are being compiled in Urdu. These books are collections of various articles which were published in newspapers and magazines at different times.

The current book, “How to perform Umrah” is a handy reference to Umrah Pilgrims and especially it is very useful for the first time Umrah performers. All rituals of Umrah have been described in simple and straight forward way and the readers will find it quite helpful. The book also discusses issues and affairs related to Umrah starting from the intention and putting on *Ihram* to the end of Umrah.

I pray to Allah to accept this small effort made by me with the sole intention of serving Islam. I also pray to Allah for the scholars who wrote encouraging reviews, well-wishers who provided their technical and financial support for this project, translators, editors and designers.

Special thanks to Hazrat Maulana Abul Qasim Numani (Muhtamim of Darul Uloom Deoband), Maulana Mohammad Asrarul Haque Qasmi, M.P. (India) and Professor Akhtar Alwasey (Ex-director of Zakir Hussain Institute of Islamic Studies) for their valuable reviews on the books.

I also express special gratitude to Mr. Adnan Mahmood Usmani for editing these books and to Dr. Shafa'atullah Khan for his consistent support throughout this project.

Mohammad Najeeb Qasmi, Riyad
01-06-1437 = 10-03-2016

Foreward

**In the name of Allah, the Most Beneficent, Most Merciful
Praise be to Allah, Peace and blessings of Allah be upon His
Messenger, Muhammad, and all his family and companions.**

We are living in an age of tremendous cataclysm and uncertainty. People everywhere are groping anxiously for something that can save humanity, which has lost its way and is on the brink of unprecedented disaster. It is also true to say that we live in an era of the ultimate material civilization and progress, but in terms of values and morals, mankind appears to be diminishing day by day. Islam claims to provide answers and solutions, ones which are compatible with reason, logic, and the realities of the human life, In Islam, there are no obscure or mysterious things that we have only to believe without being allowed to ask about them. It is the Qur'an, Hadith and Sunnah which provide answers in convincing, conclusive and incomparable style.

Dr Najeeb Qasmi wrote many articles on contemporary issues and tried to guide humanity to the right path. But all his articles were limited to Urdu language and it was required to translate his work into English to convey the teachings of Islam to a broader horizon. The task of translating and editing into English at individual articles level and then compiling them into 14 volumes was an arduous one but with the blessing of Almighty Allah, I was able to accomplish this task within the specific time and I am thankful to my family for all their cooperation. Without their kind support it would not have been possible to complete it in time.

May Allah accept our efforts to spread the message of Islam and guide us all to the right path.

Adnan Mahmood Usmani
Consulting Editor
Riyadh, Saudi Arabia
16 March, 2016, 6 Jumada' II, 1437

(Mufti) Abul Qasim Nomani

Mohtamim (VC) Darul Uloom Deoband



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باسمہ سبحانہ و تعالیٰ

جناب مولانا محمد نجیب قاسم سنبلی مقیم ریاض (سعودی عرب) نے دینی معلومات اور شرعی احکام کو زیادہ اہل ایمان تک پہنچانے کے لئے جدید وسائل کا استعمال شروع کر کے دینی کام کرنے والوں کے لیے ایک اچھی مثال قائم فرمائی ہے۔
چنانچہ سعودی عرب سے شائع ہونے والے اردو اخبار (اردو نیوز) کے دینی کامل (روشی) میں مختلف عنوایات پر ان کے مضامین مسلسل شائع ہوتے رہتے ہیں۔ اور موبائل ایپ اور ویب سائٹ کے ذریعہ بھی وہ اپنادینی پیغام زیادہ سے زیادہ لوگوں تک پہنچا رہے ہیں۔
ایک اچھا کام یہ ہوا ہے کہ زمانہ کی ضرورت کے تحت مولانا نے اپنے اہم اور منتخب مضامین کے ہندی اور انگریزی میں ترجمے کرایے ہیں، جو ایکٹرونک بک کی کیکل میں جلد ہی لائچ ہونے والے ہیں۔

اور امید ہے کہ مستقبل میں یہ پرنٹ بک کی کیکل میں بھی دستیاب ہوں گے۔
اللہ تعالیٰ مولانا قاسمی کے علوم میں برکت عطا فرمائے اور ان کی خدمات کو قبول فرمائے۔ مزیدلی افادات کی توفیق بخشد۔

ریورٹ حکم لفڑی نزد

ابوالقاسم نعمانی غفرلہ

مهتمم دارالعلوم دیوبند

۱۴۳۷/۶/۳

Reflections

Maulana Mohammad Najeeb Qasmi, current resident of Saudi Arabia, made a great accomplishment of conveying Islamic information to the believers by using modern technologies. It, in fact, serves a good example for those who are working in the religious field.

His articles dealing with diverse Islamic subjects have been regularly published in Saudi Arabia based Newspaper, "Urdu News". He has been serving Islam through his Mobile applications and website which he launched to spread message of Islam to a larger group of humanity. Recently, he got all his important articles translated into English and Hindi languages which are going to be launched in the form of electronic books. I hope these collections will be published in future in print edition as well.

May Allah bless Maulana Qasmi with more barakah in his knowledge and grant acceptance to his works.

Abul Qasim Nomani

Mohtamim of Darul Uloom Deoband

03-06-1437 = 13-03-2016



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تاثر ات

عصر حاضر میں دینی تعلیمات کو جدید آلات و سائل کے ذریعہ عوام انساں تک پہنچانا وقت کا اہم تقاضہ ہے، اللہ کا شکر ہے کہ بعض دینی، معاشرتی اور اصلاحی فکر کھنے والے حضرات نے اس سمت میں کام کرنا شروع کر دیا ہے، جس کے سبب آج ائمہ نبیت پر دین کے تعلق سے کافی مادوں موجود ہے۔ اگرچہ اس میدان میں زیادہ تر مغربی ممالک کے مسلمان سرگرم ہیں لیکن اب ان کے نقش قدم پر چلتے ہوئے مشرقی ممالک کے علماء و داعیان اسلام بھی اس طرف متوجہ ہو رہے ہیں جن میں عزیز مذکور اکابر محمد نجیب قاسمی صاحب کا نام سفر ہست ہے۔ وہ ائمہ نبیت پر بہت سادی نی مادوں اول چکر ہیں، باخاطب طور پر ایک اسلامی و اصلاحی و دینی سائنس بھی چلاتے ہیں۔

ڈاکٹر محمد نجیب قاسمی کا قلم روای دواں ہے۔ وہ اب تک مختلف اہم موضوعات پر سینکڑوں مصاین اور کمی کتابیں لکھ چکے ہیں۔ ان کے مصاین اور کتابوں کو بہت جلد دنیا بھر میں ایسے لوگوں تک پہنچا دیتے ہیں جن تک رسائی آسان کام نہیں ہے۔ موصوف کی شخصیت علم و دین کے ساتھ علم و دین کے ساتھ بھی آرائستہ ہے۔ وہ ایک طرف عالم دین ہیں، تو دوسری طرف ڈاکٹر محمد نجیب قاسمی اور کمی ریوانوں میں مہارت بھی رکھتے ہیں اور اس پر مستر ادیکر و فعال و متحرک نوجوان ہیں۔ جس طرح وہ اردو، ہندی، انگریزی اور عربی میں دینی و اصلاحی مصاین اور کتابیں لکھ کر عوام کے سامنے لارہے ہیں، وہ اس کے لئے تحسین اور مبارک باد کے مستحق ہیں۔ ان کی شب و روز کی مصروفیات و مدد و مدد کو دیکھتے ہوئے ان سے یہ امید کی جا سکتی ہے کہ وہ مستقبل میں بھی اسی مستندی کے ساتھ نذکورہ تمام کاموں کو جاری رکھیں گے۔ میں دعا گو ہوں کہ باری تعالیٰ ان سے مزید دینی، اصلاحی اور علمی کام لے اور وہ اکابرین کے نقش قدم پر گاہزن رہیں۔ آمین!

مختصر

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Reflections

In the present era, modern technologies are very effective tools to spread one's ideology. I appreciate that some Islamic scholars already took initiative to create religious awareness in the Muslim society using these new technologies. We can find wide range of Islamic information already available at internet. Majority of those scholars are from Western countries. Now Ulama of Eastern countries are following their footsteps. Dr. Mohammad Najeeb Qasmi is one of them. He has already created his own Islamic website.

Dr. Mohammad Najeeb Qasmi is a religious scholar and researcher. He has written many articles and books on various Islamic topics which are read by a massive number of people throughout the world. His knowledge and understanding of innovative technologies assists him to convey his messages to Muslim community in the world. His efforts to bring his articles and books in Urdu, Hindi and English languages are admirable. We expect that his enthusiasm towards serving Islam will continue in the future. May Allah bless Dr. Qasmi with more knowledge of Islam.

(Maulana) Mohammad Asrarul Haque Qasmi

M.P. (India)

President of All India Education & Social Foundation –
New Delhi

پرو. اخترالرول واسے
آیوکٹ

PROF. AKHTARUL WASEY
Commissioner



भाषाजात अल्पसंख्यकों के आयुक्त
अल्पसंख्यक कार्य मंत्रालय
भारत सरकार
Commissioner for Linguistic
Minorities in India
Ministry of Minority Affairs
Government of India

تقریظ

اطلاعاتی انتقال برپا ہونے کے بعد جس طرح ہر قم کی معلومات انتہیت کے ذریعہ آنکھوں کی دو چیزوں میں ہاگئی ہیں۔ اس نے ”چاگر میں ساگر“ اور ”کوزے میں دریا“ کے تجھیاتی تصورات کو صرف حقیقت ہنادیا ہے بلکہ ان پر ہمارا اخ्सار روز بروز نگری ہوتا جا رہا ہے۔ گوگل (Google) ہو یا دیک پیڈیا (Wikipaedia) یا پھر دوسری سو شش نہیں نے تپسیں اس اطلاعاتی انتقال نے ایک پیچیدہ مسئلہ پیدا کر دیا ہے کہ اطلاعات کی ہے کہ فرقہ و قبیل کے تتمام تصورات بے معنی ہو کر رہ گئے ہیں۔ یعنی اس اطلاعاتی انتقال نے ایک پیچیدہ مسئلہ پیدا کر دیا ہے کہ اطلاعات رسانی اور خروں سے رسانی میں خاتم ہے جو ہر یا ان کو کچھ کرنے کا پلٹن بھی اس طرح شامل ہو گیا ہے اور اس پچھی کو اسلام اور مسلمانوں سے بہتر کون جانتا ہے۔ دوسرے اسکے مسئلہ یہ ہے کہ باخرا ہونے اور معلومات حاصل کرنے کے لئے اب مطابعی عادت لوگوں میں خاصی ہو رہی ہے جو ہر دوپ پس دنیا کی سمجھی میں سائی رہتی ہے اور وہ سب کچھ کی کہ دریج جانا پا جائے ہے۔ اس پیش اور مسئلہ کے حل کے ضروری ہے کہ تم غلط یا نہیں اور حقائق کو تباہ کر کرنے کے لئے اور اپنے ہم مذہبوں خاص طور پر یعنی اسیں کچھ معلومات فرمائیں کرنے، انہیں رہنمائی دینے اور ان کے تھوڑیں بالیگی اور پچھلی لانے کے لئے اس اطلاعاتی انتقال کے بھتی جھیلی مسائل اور رائج ہیں ان کا بھرپور استعمال کریں۔

محبّ خوشی ہے کہ ہمارے ایک مقرر اور معترف علم حضرت دینِ مولانا ناجیب قاسمی نے جواز ہندو دین اور بندوق قابل فتح اتنا ہے قدِم میں سے میں اور عرصہ سے ملکتِ سعودی عرب کی اپنے حدی ریاض میں برس کر رہی ہیں، انہوں نے اس ضرورت کو تکمیل کیجھ اور دیکھ لیا کی میلے میلے میں ایپ ”دینِ اسلام“ اور ”حجج مروہ“ اور ”بندوق“ میں تیار کیا تھا اور اب وفت نگزرنے کے ساتھ نئے سوالات کی روشنی اور علی ٹھرو توں کے تخت نئے خدا میں اور نئے بیانات شامل کر کے ایک دفعہ پھر نئے امداز کے ساتھ بیش کرنے جا رہے ہیں۔ مزید برآں زندگی کے مختلف پہلوؤں پر دین کے حوالہ سے دوسو مضمین کے ایکٹروں کی ایڈیشن کو کمی مظہر عالم پر لایا جا رہا ہے۔ محظوظ قاتا حکیم مولانا ناجیب قاسمی صاحب کے مقالے، ایکٹراک مضمین اور علمی فوچات سے اسقفاً کرنے کا موقع ملتا رہا ہے۔ محظوظ ان کی متازان، اعتدال پسند اور عالمانہ امداد اخیر نے بیش تر اڑایا۔ میں مولانا ناجیب قاسمی کی خدمت میں ہدیت پریک و تکریب کرتا ہوں اور خدا سے دعا کرتا ہوں کہ وہ ان کی عمر میں درازی بعلم میں اضافہ اور قلم میں مزید پچھلی عطا فرمائے۔ کیونکہ:

ساروں سے آگے جہاں اور کہیں ہیں
اکھی عشق کے انتقال اور کہیں ہیں

(بودھ فیرا خیر الواقع)

سائبیت اخیر یکریز: اکھریں اٹھی میٹ آف اسلام اسٹریز
سائبیت صدر: شعبہ اسلام اسٹریز جامعہ مسلمیہ اسلامیہ بنی دلیل
سائبیت اسک پیچرے من: اور دو کا دی، دلیل

Reflections

The revolution of information technology has provided easy access to all kinds of information. Maxims like “Ocean in a pot” does not seem to be an imagination anymore. Our dependence on the technology is increasing. Google, Wikipedia and other social websites are the fastest tools of information and communication. But this abundance of information has created confusion. Instead of conveying truth to people, it is being used to spread distorted reality. This is harming Islam and Muslim mostly. Second major issue is that internet has affected the habit of book reading. In such scenario, we need a positive use of these resources of information, so that we can expose the truth to people and guide the Muslim community especially young generation to the right path.

I am glad that our respected scholar Maulana Muhammad Najeeb Qasmi who is one of the alumni of Darul Uloom Deoband and has been residing in Riyadh, Saudi Arabia for quite a long time felt this need. He launched the first Islamic mobile application “[Deen-e-Islam](#)” and “[Haji-e-Mabroor](#)” in Urdu, Hindi and English languages. Considering the needs of time, he is again presenting it with the addition of new articles and speeches. Moreover, he is going to launch electronic edition of two hundred articles on different religious aspects. I often read his electronic articles. His moderate and scholarly articles always touch me. I express my gratitude to Maulana Najeeb Qasmi and pray for his long life to Allah. May Allah bless him with more knowledge.

Professor Akhtarul Wasey

Ex - Director of Zakir Husain Institute of Islamic Studies

Ex - Head of Islamic Studies Department,
Jamia Millia Islamia – New Delhi

Ex - Vice Chairman of Urdu Academy – Delhi

The Method of Performing Umrah

The Prescription of Umrah

To perform Umrah once in the lifetime is Sunnah for all those who can afford it while, performing more than once is Mustahab, although according to some scholars, it is Wajib once in the lifetime for a person who can afford it.

The Virtues of Umrah

- * The Prophet (PBUH) said: “From one Umrah to another is expiation for what comes in between, and ‘Hajj-e-Mabrur’ brings no reward less than the Paradise.” (Bukhari, Muslim)
- * The Prophet (PBUH) said: “Perform Hajj and Umrah consecutively, for they remove poverty and sin as the bellows removes impurity from iron, gold and silver.” (Tirmizi, Ibne Majah)
- * The Prophet (PBUH) said: “Those who perform Hajj and Umrah are the guests of Allah. If they pray to Allah, He accepts it, if they ask for His forgiveness, He forgives them.” (Ibne Majah)
- * The Prophet (PBUH) said: “Umrah during Ramadan is equal to Hajj.” (Bukhari, Muslim)

In another tradition, The Prophet (PBUH) said: “To perform Umrah during Ramadan is equal to performing Hajj with me.” (Muslim)

Starting the Journey

Before setting off, perform two rak'at Nafl salah and pray to Allah for the ease of the journey and the acceptance of

Umrah. Take your Passport or Iqama, ticket, money for the expenses along with other necessary items. Male pilgrims are advised to take the Ihram garments too as needed.

Performing Qasr (Shortened Prayer) During the Travel

If this journey is longer than forty eight (48) miles means approximately seventy seven (77) kilometres, then you will become the traveller legally once leaving the city premises. Therefore, offer two rak'at each for Zuhr, Asr and Isha instead of offering the four rak'at of salah each and offer just two rak'at for Fajr and three rak'at of Maghrib. But if you are offering salah in the leadership (Imamat) of any 'muqeem' Imam, then offer full salah. But if Imam is also a traveller, then offer two rak'at instead of four. In terms of Sunnah and Nafl, it is ordered that if there is time then offer them fully but if you are tired or in a hurry, or have some other difficulty, then do not offer them. It is not a sin, though do not leave Witr and two rak'at Sunnah of Fajr.

The Rites of Umrah

1. Entering into the state of Ihram from Miqat.
2. Tawaf of Ka'ba after reaching Masjid-ul-Haraam.
3. Sa'ee between the hills of Safa and Marwa.
4. Shaving or cutting short the hair.

Miqat

Miqat actually means the appointed duration and place.

Miqat-e-Zamani

You can perform Umrah anytime as you like in the year and intend for Ihram of Umrah, but on the basis of a tradition of Ayesha (RA), Imam Abu Hanifa (RHA) has said that performing of Umrah in the five days (from 9th Dhul-Hijjah till 13th Dhul-Hijjah) is Makrooh-e-Tehreemi, whether one is performing Hajj or not. This Hadeeth of Ayesha (RA) is written in Baihaqi.

Miqat-e-Makani

The places from where the pilgrims enter into the state of Ihram are known as Miqat. In terms of Miqat, Islamic Shari'ah has divided the whole world in three parts:

Haram

Makkah Mukarramah and some of the area around it, is called Haram. Non-Muslims are prohibited to enter into this area. Thus, there are certain things 'haraam' (forbidden) for every person to perform over here, whether that person lives here or has come here to perform Hajj and Umrah. That is why, it is known as haram.

- 1) To cut any trees or plants here.
- 2) To hunt or tease any animal here.
- 3) To pick up any leftover thing (luqata) here.

People living inside the boundaries of haram, whether temporarily or permanently, should put on Ihram outside the haram i.e. *Hil*. The closest place in Makkah near *Hil* is 'Tan'eem' where Masjid-e-Ayesha is located, which is at a distance of seven and a half kilometres from Masjid-e-Haraam.

Hil

The area between Miqat and Haram is called Hil, in which those things are Halaal which were haraam in Haram. The people of Hil, who live in areas between Miqat and the boundaries of Haram, for example the people of Jeddah, would put on Ihram from their home.

Afaq

The whole area of the world, outside the Haram and Hil, is called Afaq. Whenever the people of Afaq intend to visit Makkah to perform Umrah, it is necessary for them to put on Ihram, before or in front of the following places:

- 1) For the people of Medina and those who are coming from that way, the Miqat is 'Zul-Hulaifa', which is called 'Bi'are Ali' nowadays. This Miqat is located near Medina Munawwarah. It is at a distance of 450 kilometres from Makkah Mukarramah.
- 2) For the people of Syria and those who are coming from that side (e.g. Egypt, Libya, Al Jaza'ir, Morocco etc.) the Miqat is 'Al-Juhfa'. It is at a distance of 183 kilometres from Makkah Mukarramah.
- 3) For the people of Najd and those who are coming from that side (e.g. Bahrain, Qatar, Dammam, Riyadh etc.) the Miqat is 'Qarnul Manazil', which is called 'Assailul Kabeer' nowadays. It is near the city of Taif and at a distance of 75 kilometres from Makkah Mukarramah.
- 4) For the people of Yemen and those who are coming from that side (e.g. India, Pakistan, Bangladesh etc.), the Miqat is 'Yalamlum', which is called 'Saadia' nowadays. It is at a distance of 92 kilometres from Makkah Mukarramah.

5) For the people of Iraq and those who are coming from that side, Miqat is 'Zate Irq'. It is situated at a distance of 94 kilometres from Makkah Mukarramah in the East.

Ihram

Take very good care of your cleanliness and *taharat* (purity) before putting on Ihram, clip your nails and shave or trim any unwanted hair of your body, take a bath according to Sunnah, though it is enough even to perform ablution (wuzu) only. Take two sheets of Ihram i.e. white unstitched cloth, one for the upper part covering the shoulder and the other (tehband) round the navel for the lower part of the body. It should be worn around the navel in such a way that the ankles would remain free and perform two rak'at Nafl prayers in these two pieces of fabric and make the intention of performing Umrah in these words: "O Allah! I make the intention to perform Umrah to seek your pleasure, make it easy for me and accept it with your Blessings." Then recite "Talbiyah" thrice loudly:

بَيْنَ الْأَمْمَ لَبَيْكَ، لَبَيْكَ لَا شَرِيكَ لَكَ لَبَيْكَ، إِنَّ الْحَمْدَ وَالْحُمْمَةَ لَكَ وَالْمُلْكُ لَا شَرِيكَ لَكَ
"I respond to Your call, O Allah! I respond to Your call, and I am obedient to Your orders, You have no partner, I respond to your call. All the praises and blessings are for You, all the sovereignty is for You, and You have no partners with you."

When we recite Talbiyah after putting on Ihram, it is as in reply to the prayer of Ibrahim (AS) that: "O our Lord! You had asked us to come to Your Holy House by the announcement of Ibrahim, so we are here at Your Place, we are here, O Allah! We are here.

Once you recite Talbiyah, you have entered into the state of Ihram, so this Talbiyah is the best zikr to recite while

travelling from Miqat till Masjid Al-Haraam. Therefore, continue repeating this in a loud voice.

Some Important Matters Related to Ihram

- After taking a bath, it is Sunnah to put on fragrance on the body before putting on Ihram.
- As one is entered in the state of Ihram after reciting Talbiyah, you can use soap and towel during the bath (ghusl), even you can comb your hair.
- There is no specific dress code for females. They can put on any simple dress after taking a bath, and should not cover their face, then recite Talbiyah after making the intention of performing Umrah. Females should always recite Talbiyah in a low voice.
- To protect their hair, the females can cover their hair with a scarf, there is nothing wrong about it, but they should cover it above the forehead on the head and should not consider this as a part of Ihram. And they should surely perform ‘masah’ by removing this white scarf during the ablution (wuzu).
- If any female reaches Makkah at a time when she is having menstrual periods, she should wait till getting cleaned up. Once she is cleaned up, then she can go to Masjid-ul-Haraam to perform Umrah, she would be in the state of Ihram till the performance of Umrah.
- Nowadays, a person can easily reach Miqat within hours, and the place of Miqat is always crowded, therefore it is better to clean up your body by all means before leaving for Miqat. Once you reach Miqat and if the time allows, take full shower (ghusl), otherwise, just perform ablution and put on the Ihram.

- If you are visiting Medina Munawwarah first, there is no need for putting on Ihram for going to Medina. But when you go from Medina Munawwarah to Makkah Mukarramah then put on Ihram at Miqat of Medina Munawwarah.
- If there is nocturnal emission or wet dream in the state of Ihram, it does not affect the Ihram, you just need to wash your body and clothes and take a bath. And if the sheet of Ihram is needed to be changed, take another sheet. But do not get involved in marital relations.

An Important Instruction

It is important to put on Ihram at Miqat or before reaching there. But if you are travelling by an aeroplane and you have the stop-over in Jeddah and Jeddah is in *Hil*, so Miqat is left before it, therefore, you should put on Ihram before boarding the plane. Or you can take Ihram with you into the plane and change it during the travel before reaching Miqat. And if you have the opportunity, offer two rak'at Nafl prayers, and then make the intention and recite Talbiyah. After putting on Ihram, the making of intention and reciting of Talbiyah can be delayed. This means you can put on Ihram before boarding the plane and recite Talbiyah while reaching at Miqat or some time before reaching it. Remember that once you recite Talbiyah and make the intention, only in that condition you will be entered into the state of Ihram.

Precaution

If the Afaqi (one who lives outside Miqat) has crossed Miqat without putting on Ihram, he can put it on at any place while going ahead, but one 'dam' is now obliged on

him. But if he has put on the Ihram at any one of the above stated five Miqat (Mawaqeet) or has put on Ihram before it, in that case, 'dam' does not become Wajib for him. For example, if a resident of Riyad has reached Jeddah without putting on Ihram, he has to give a 'dam' by putting on Ihram at Jeddah or Makkah Mukarramah. But if he put on Ihram at any of the five Miqat like Assail ul Kabeer, Al-Ta'if etc. 'dam' would become wajib for him.

Forbidden Things in Ihram for Both Males and Females

After putting on Ihram and reciting Talbiyah, the followings things are forbidden:

- 1) To use perfumes or fragrance.
- 2) To clip nails.
- 3) To remove any unwanted hair from the body.
- 4) To cover the head or face.
- 5) To indulge in marital relationship or amorous talk.
- 6) To hunt or kill an animal.

Forbidden Things in Ihram for Males Only

- 1) To wear stitched clothes.
- 2) To cover the head with cap, or cloth etc.
- 3) To wear such shoes, which cover the middle bone of the upper part of the feet.

Makroohat (Undesirable Things) in Ihram

- 1) To remove dirt from the body.
- 2) To use soap.
- 3) To use a comb.

Permitted Things in the State of Ihram

- 1) To take a bath, but do not use scented soap.
- 2) To wash and replace the Ihram.
- 3) To use a ring, watch, spectacles, belt, umbrella etc.
- 4) To sleep while putting on one more sheet over Ihram. But males should not cover their head and females should not cover their face.

Visiting Masjid Masjid-ul-Haraam

Upon reaching Makkah Mukarramah, leave your belongings at your staying place and take some rest if it is needed, otherwise, perform ablution or ghusl and proceed to Ka'ba while reciting Talbiyah gracefully and in a relaxed manner. Keep in mind the greatness of Allah and enter Masjid-ul-Haraam while entering your right foot first and reciting the supplication of entering a mosque.

The First Glance at Ka'ba

When you have your first glance at Ka'ba, pray about Allah's greatness and then pray whatever you want in your own language as this is the special time for the acceptance of the prayers.

Tawaf

After entering Masjid-ul-Haraam, come to that area of Ka'ba Sharif where the Black Stone (Hajr-e-Aswad) is placed and make the intention of Tawaf. You have to perform Sa'ee of Umrah too, so males should do 'Iztibah' (It means to take the Ihram sheet from under the right underarm and to put it over the left shoulder). Then stand in front of Hajr-e-Aswad, say بسم الله الرحمن الرحيم and kiss Hajr-e-

Aswad or point both palms towards the Hajar-e-Aswad and kiss the hands. Then start the Tawaf by keeping the Ka'ba on the left side. In the first three rounds (if possible) Males perform 'Ramal'. It means walk at a fast pace while taking short steps and moving forward in a stiff manner. While performing Tawaf, look straight. This means Ka'ba should be on your left side. During Tawaf, without raising hands make 'D'uas' (especially for you and for the whole Ummah in general) or do zikr of Allah. You will see ahead a four to five feet high wall in a semi-circular shape on your left side. This is called 'Hateem'. (Hateem is actually a part of 'Baitullah' and praying inside it is similar to praying inside Baitullah. So if you get a chance, offer Nafl salah here). After that, when the third corner of the Holy Ka'ba comes, which is called 'Rukn-e-Yamani', place both hands (if possible) or only the right hand over it. Otherwise, move from there without pointing towards it. While walking between Rukn-e-Yamani and Hajar-e-Aswad recite this D'ua continuously:

رَبَّنَا لَنَا فِي الدُّنْيَا حَسَنَةٌ وَ فِي الْآخِرَةِ حَسَنَةٌ وَ فِي عَذَابِ النَّارِ

Now come in front of Hajar-e-Aswad and point your palms towards it, then say بِسْمِ اللَّهِ أَكْبَرْ, then kiss your palms. In this way, your one round is finished, then complete the rest of the six rounds in the same manner. Total seven rounds are to be done. Do 'Istilaam' of Hajar-e-Aswad after the last round too and then go to Safa.

Some Important Points Related to Ihram

- Talbiyyah that you have been reciting since putting on Ihram, stop reciting it after entering Masjid-ul-Haraam.

- If there is crowd in 'Mataf' or if you are exhausted, you can delay Tawaf, but keep avoiding the forbidden things of Ihram.
- There is no specific supplication (D'ua) to be recited during Tawaf, instead you can ask Allah anything and in any language you want. Even if you do not make D'ua and remain silent, Tawaf is still done correctly.
- During Tawaf, if the congregational prayers are about to start or if you feel fatigued, then pause your Tawaf right there, then later continue Tawaf from the same place, where you had stopped it earlier.
- There is no Ramal (walking in a slight stiff manner) or Iztiba' in Nafl Tawaf.
- Cover the arms during Salaat because Iztiba' is Sunnah in the state of Tawaf only.
- If your ablution (wuzu) is broken during Tawaf, then stop Tawaf at once, perform wuzu and continue Tawaf from the same place where you had stopped earlier, because performing Tawaf without wuzu is not correct.
- Whether Tawaf is Obligatory or Nafl, it has seven rounds. And It starts with Istilaam of Hajar-e-Aswad and afterwards two rak'at Salaat is offered.
- If you are doubtful about the number of rounds while doing Tawaf, take the least number and complete the rest of the rounds accordingly.
- You can perform Tawaf inside Masjid-ul-Haraam, above or below or anywhere in Mataf.
- Perform Tawaf from outside Hateem. If you perform Tawaf from inside Hateem, then this Tawaf would not be correct.
- If a female starts having menstrual period during Tawaf, she should stop Tawaf right away and go outside the mosque.

- Females should not do Ramal (walking in a slight stiff manner) in Tawaf as this is specified for males only.
- Females should not try to kiss the Hajar-e-Aswad in case of a crowd, they can just point towards it from a distance. In the same way, females should not touch Rukn-e-Yamani if prevented by a crowd.
- If you pass from the front of Hajar-e-Aswad without pointing towards it and there is crowd, do not try to come back for Istilaam of Hajar-e-Aswad, because kissing Hajar-e-Aswad or pointing towards it during Tawaf is a Sunnah and not Wajib.

An Important Matter

If a person cannot keep his wuzu (for example he has the problem of continuous discharge of urine drops or flatulence, or if a woman is suffering from bleeding due to some illness), it is recommended by the Islamic Shari'ah for such a person to perform ablution once in one time of the prayer, then from this wuzu, he can perform Tawaf, Salaat, recitation of the Holy Qur'an as much as he likes. As soon as the next prayer time starts, this wuzu becomes void. If he/ she is performing Tawaf and the next prayer time starts, so he/she should perform ablution again and then complete Tawaf.

Two Rak'at Salaat (Prayer)

After completing Tawaf, come near Maqam-e-Ibrahim (Station of Ibrahim). At that moment, it is better to recite this verse:

وَاتَّخِذُو مِنْ مَقَامِ إِبْرَاهِيمَ مُصْلَى

If you can easily get the place behind Maqam-e-Ibrahim offer two rak'at there, otherwise, anywhere in Masjid-ul-Haraam. Sunnah of Prophet (PBUH) about these rak'at of

Tawaf is to recite Surah Kafiroon in the first rak'at and Surah Ikhlaas in the second rak'at. Do not pray the two rak'at Salaat near Maqam-e-Ibrahim in a crowd as it makes Tawaf difficult for others. Instead, offer these two rak'at anywhere in Masjid-ul-Haraam.

Maqam-e-Ibrahim

Maqam-e-Ibrahim is a stone on which Ibrahim (AS) stood and built Ka'ba, there are footprints of Ibrahim (AS) on this stone. It is securely encased in a small netted glass case in front of Ka'ba. There is a beautiful brass net fitted across its case. The Prophet (PBUH) said: "Hajr-e-Aswad and the Station of Ibrahim are two of the precious stones. Allah has turned off the light of both stones, otherwise, if Allah did not do this so both these stones would brighten everything between the East and the West." (Ibne Khuzema)

Multazam

After getting free from Tawaf and Salaat, if you get a chance, come towards Multazam. The two meter area of the wall of Ka'ba, which is between Hajr-e-Aswad and the gate of Ka'ba, is called Multazam. Cling to it and pray as much as you can. This is the special place for the acceptance of prayers. It is not correct to reach to Multazam while disturbing other Hajj pilgrims, therefore if there are lots of people performing Tawaf, do not try to reach there, as praying over there is a Sunnah only.

Aab-e-Zamzam

After completing Tawaf and facing towards Qibla, recite بسم الله الرحمن الرحيم and drink Aabe Zamzam to your fill and after saying الحمد لله, recite this D'ua (if you remember):

اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا وَرِزْقًا وَاسِعًا وَشَفَاءً مِنْ كُلِّ دَاءٍ

“O Allah! I pray to you for the knowledge that benefits, for generous sustenance and for the cure against every illness.”

The water of Zamzam is easily available everywhere in the Masjid-ul-Haraam. It is Mustahab to drink the water of zamzam while standing. Abdullah bin Abbas (RA) is reported to have said: “I gave the water of Zamzam to Prophet (PBUH) he drank it in the standing posture.” (Ibne Majah). Jabir (RA) is reported to have said that: “I heard it from the Prophet (PBUH) that if you drink the water of Zamzam with some intention, you would be exactly benefited from it.” (Ibne Majah). Abdullah Bin Abbas (RA) is reported to have said that the Holy Prophet (PBUH) said: “The best water on earth is water of Zamzam which is the food for the hungry and the cure for the diseased.” (Ibne Majah).

Sa'ee Between Safa And Marwa

When you reach at Safa, it is better to recite:

أَبْدِأْ بِمَا بَدَأَ اللَّهُ بِهِ، إِنَّ الصَّفَّا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ

Then face towards Khana-e-Ka'ba, raise hands for D'ua and say thrice, الله اكبر, And if you remember this D'ua then recite it thrice too:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، لَا
إِلَهَ إِلَّا اللَّهُ وَحْدَهُ، أَنْجَزَ وَعْدَهُ وَنَصَرَ عَبْدَهُ وَهَزَمَ الْأَحْزَابَ وَحْدَهُ

Afterwards, stand there and pray as much as you can. This is the special place and special time for the acceptance of

D'uas. After praying these D'uas, go down and walk with a normal pace towards Marwa. Continue praying or doing the zikr of Allah. There is no specific D'ua to be recited during Sa'ee, one can recite this D'ua too:

رَبِّ اغْفِرْ وَ ارْحَمْ، وَ تَجَلَّزْ عَمَّا تَعْلَمْ، إِنَّكَ أَنْتَ الْأَعَزُّ الْأَكْرَمُ

When you reach near the green pillar (where green tube lights are fixed) then the males walk with a little faster pace, after that you will see similar green pillars. When you reach there, stop walking fast and now walk with the normal pace. When you reach Marwa, face towards Ka'ba and raise your hands for D'ua. This is one round of Sa'ee which is completed now. In the same way, walk from Marwa to Safa. This will be the second round. Hence the last and the seventh round would finish at Marwa. Every time on reaching Safa and Marwa, face Khana-e-Ka'ba and supplicate as much as you can.

Some Important Points Related To Sa'ee

- It is not necessary to do ablution for Sa'ee, but it is better to be with wuzu.
- Sa'ee can be performed in the state of menstruation, but never perform Tawaf during menstruation, even do not enter the Masjid-ul-Haraam. This means if a female starts having menstrual periods after Tawaf she can perform Sa'ee.
- It does not matter if Sa'ee is delayed after the completion of Tawaf.
- Sa'ee must be performed after Tawaf, without Tawaf Sa'ee is not accepted.
- If you have some doubt in the number of rounds of Sa'ee, then take the least number and complete the rest of the rounds accordingly.

- *During Sa'ee, females should not run like males between the green pillars (where green tube lights are fixed).
- If you want, you can offer two rak'at Salaat even after Sa'ee also, because it is mentioned in some traditions.
- There is no proof of Nafili Sa'ee, rather you may do Nafili Tawaf as much as you can.

Shaving or Cutting of Hair

After completing Tawaf and Sa'ee, shave or cut the hair. For males, it is desirable to shave their heads, because the Prophet (PBUH) has prayed for blessings and forgiveness thrice for those who shave their heads, and just once for those who cut their hair. Hence, in the Holy Qur'an, Allah has talked first about the people doing Halaq, and he talked later about the people who cut their hair. But for females, it is instructed that they should cut their lock of hair, equal to the size of just one fingertip either themselves or get it cut by mehram or a woman.

Precaution

Some males cut some hair from both sides of the head and then come out from the state of Ihram, this method is incorrect. In this situation, according to scholars, 'dam' would be Wajib. Therefore, males either shave their heads or get the hair cut in a way that the hair would be cut equally from the whole head. If the hair is already short then it is better to shave the head. Before shaving or cutting the hair, do not come out from the state of Ihram or do not clip your nails otherwise 'dam' would become compulsory on you.

- * Hair should be cut within the boundaries of Haram. Therefore, as a result of shaving hair in Jeddah, 'dam' would become Wajib.
- * When it is the time for cutting the hair and now you are free after performing Tawaf and Sa'ee, you can cut one another's hair.

Umrah is Completed

Now your Umrah is completed. Come out from the state of Ihram, wear stitched clothes and use perfume. Now all those things are allowed for you, which were forbidden due to the state of Ihram.

Performing Multiple Umrahs

After performing Umrah, if you want to perform Nafl Umrah again for yourself again or on behalf of any of your relatives etc. so go to some place, e.g. Tan'eem and take a bath and put on Ihram. Offer two rak'at of Salaat and make the intention of Umrah and then perform Umrah according to the given procedure. You can perform 'Umrah Badal' on behalf of any deceased person or any aged or ill person of chronic health disease, who has very less chance of survival, but there is a conflict among scholars about performing Umrah Badal on behalf of any healthy and alive person. It is not safe to perform Umrah Badal on behalf of any healthy person.

Tawaf-e-Wida'

If you are going back and want to perform Tawaf-e-Wida' so you can do it, but it is not necessary to perform Tawaf-e-Wida' in the journey of Umrah.

Some Important Points Related to Umrah

- A female cannot go on any journey or the journey of Umrah without a Mehram or her husband, if a female performs Umrah without Mehram or her husband, her Umrah would anyhow be completed but doing so is a big sin.
- Females can perform Umrah Badal on behalf of males and males can perform Umrah Badal on behalf of females.
- During the state of Ihram, one can take a bath after removing Ihram garments and Ihram can be changed too.
- If any person performed Umrah in the month of Hajj (Shawwal or Dhul-Qa'da or the first ten days of Dhul-Hijjah) and went back to his home, and then came to perform Hajj after putting on Ihram for Hajj only, this Hajj would not be called "Hajj-e-Tamatt'u", because according to the scholars the main condition of "Hajj-e-Tamatt'u" is that the pilgrim should not go back after the completion of Umrah.
- Some people have stated this everywhere that if someone has performed Umrah now Hajj is obligatory on him, this is incorrect. If he cannot afford it means if he does not have that much money which is needed to perform Hajj, then Hajj will not become obligatory on him on just performing the Umrah. Even if Umrah is performed in the months of Hajj, still Hajj will not become obligatory on him.

Performing Umrah while travelling from Riyadh to Jeddah

If a person living in Riyadh leaves for Jeddah for any business purpose or merely to visit someone and plans to visit Makkah as well for performing Umrah after finishing his job, it is not right for him to change into *ihram* at Jeddah. Such a person will have three options to choose any instead:

1. He may change into *ihram*, make intention and utter the words of *talbiyah* at *Miqat* (al-Sail al-Kabeer) while passing through it during his travelling from Riyadh to Jeddah. But in this case, the person must maintain his *ihram* during his stay in Jeddah. It must be kept in mind that changing into *ihram* does not require immediate performance of Umrah. One may stay in the state of *ihram* as long as one wishes but one is obliged to maintain the conditions of *ihram* such as prohibition of putting on stitched clothes or applying perfumed toiletries.
2. He may travel from Riyadh to Jeddah without changing into *ihram* and then after finishing his job go to al-Sil al-Kabir in the vicinity of Taif (*Miqat*) for changing into *ihram* and then leave for Makkah to perform Umrah. Such a person is neither allowed to change into *ihram* at Tan'eem, Masjid-e-Ayesha nor at Shumaisiyyah, an area located on the Makkah – Jeddah highway from where the boundary of Haram starts; the very place where a monumental bookrest-shaped structure is erected nowadays to mark the beginning of the Haram boundary.

3. As a third option, such a person is allowed to change into *ihram* at *Miqat* (al-Sil al-Kabeer) and then go to Makkah for performing Umrah. Having performed the Umrah, he may proceed to Jeddah to finish his job.

Clarification: In the light of all the books I have consulted in order to reach the sound opinion regarding the issue and all the scholars (whether Arab or non-Arab, to whom I have made recourse to) unanimously hold that a person travelling from Riyadh with the intention of performing Umrah is not allowed to change into *ihram* at Jeddah.

Note:

1. If a person travelling from Riyadh to Jeddah finds it difficult to go to *Miqat* (al-Sil al-Kabeer) for changing into *ihram* due to his engagement in work or any excuse he has whatsoever, he may kindly change his intention to perform Umrah during this journey.
2. If a person did so i.e. if he intended to perform Umrah when leaving Riyadh for Jeddah and then after finishing his job in Jeddah changed into *ihram* at Jeddah, such a person is obliged to go to the *Miqat* i.e. al-Sail al-Kabeer and utter the words of *talbiyah* after renewing his intention to perform Umrah and then visit Makkah to perform it. Otherwise (i.e. in case he made intention to perform Umrah while leaving from Riyadh and then performed it by changing into *ihram* at Jeddah), a *dum* (i.e. atonement by way of animals' sacrifice) will be required from him. However, the person will be at liberty to offer his *dum* anytime in his life.

3. If a person travels from Riyadh to Jeddah for any task he has to carry out there while having no intention of performing Umrah at all, then, having completed his job, it suddenly appears to him that he should perform Umrah. In that case, it is permissible for him to change into *ihram* at Jeddah for performing Umrah.
4. If a person while travelling from Riyadh to Jeddah had a plan to do Umrah but was not sure if he would be capable to do due to uncertain schedule of his journey, such a person should act according to what appears most probable to him. In other words, if he found it more probable that he would perform Umrah then he is not allowed to change into *ihram* at Jeddah. On the other hand, if he had a meagre intention of performing Umrah and then made a firm intention to perform Umrah after reaching Jeddah, he would be allowed to change into *ihram* at Jeddah.
5. A mere planning to perform Umrah or changing into *ihram* sheets does not necessitate performing Umrah. It is the intention to perform Umrah and uttering the words of *talbiyah* that obligates performance of Umrah. Therefore, if a person had a plan to perform Umrah when leaving Riyadh but then he changed his mind before uttering *talbiyah*, there is no harm for him in doing so. Such a person is neither obliged to perform Umrah nor is he required to pay any *sadaqah* or offer *dum*.
6. The same ruling, which is applicable to the residents of Riyadh, applies to all those residing outside the *Miqat* irrespective of the city or country they live in. Whether, they are from Dammam or the

residents of Qatar or the citizens of Cairo etc., the ruling is all the same. If any person from outside the *Miqat* whosoever leaves his/her residence for Makkah intending to perform Umrah, he/she must change into *ihram* at any of the five *miqats* or a place that is parallel to one of them no matter which city he/she passes by. Details concerning all the five *miqats* are described in a separate article.

Tawaf-ul-Wida' not compulsory in Umrah

The majority of scholars opines that Tawaf-e-Wida' or the Farewell Tawaf is not compulsory for those who are performing Umrah before turning to their homelands. Most of the Ulama from India and Pakistan (who prefer the opinion of Imam Abu Hanifa (RA) in the light of the Qur'an and Sunnah regarding issues) hold the same opinion. Shaikh Abdul Aziz ibn Baz, former grand Mufti of Saudi Arabia issued a fatwa on the Farewell Tawaf not being compulsory for those performing Umrah.

The following arguments are generally put forth to substantiate the view that the Farewell Tawaf is not compulsory for Umrah to be valid:

1. Not even a single sound Hadith mandates the Farewell Tawaf after performing Umrah.
2. The Prophet (PBUH) performed Umrah many times, but he never performed the Farewell Tawaf after performing Umrah.
3. No statement of any Companions (RA) mandating the Farewell Tawaf after performance of Umrah is found in the collections of Ahadith.
4. In the Farewell Hajj, Ayesha (RA) did performed Umrah after performing Hajj, but no Hadith mentions that she performed the Farewell Tawaf after Umrah too.

The statement of the Prophet (PBUH): "*None of you should leave until Tawaf of the House is the last thing he does before leaving.*" cannot be taken as a proof to mandate the Farewell Tawaf after Umrah. That is because the

statement of the Prophet (PBUH): ‘*No pilgrims should depart from Makkah without performing the Farewell Tawaf. However, the woman having her menstrual periods can go her home without performing the Farewell Tawaf*’, was for the pilgrims on the occasion of the Farewell Hajj. The great Companion, Abdullah Ibn Abbas (RA) is reported to interpret this Hadith that it was addressed to the Pilgrims. In his aforementioned fatwa, Shaikh Abdul Aziz ibn Baz has referred to this statement of Abdullah Ibn Abbas (RA). Moreover, the above mentioned statement of the Prophet (PBUH) in some Ahadith has been narrated with the following wordings, “Whoever performs Hajj to the House then let the last of their acts be the Tawaf around the House.” This statement clearly suggests that this directive was meant for those performing Hajj.

As for the Hadith recorded by Imam Muslim in his Sahih, “Do in your Umrah whatever you would do in your Hajj”, it cannot be taken as a proof to mandate the Farewell Tawaf after Umrah, as it does not clearly speaks of the Farewell Tawaf to be compulsory in Umrah. But if it is taken in its general meaning then it would be compulsory to visit the plains of Mina, Muzdalifah and Arafat too, of which no one opines. Moreover, comparing Umrah with Hajj in terms of mandating the Farewell Tawaf is not correct, because the acts of Umrah finish only within hours, while the acts of Hajj take a few days to be completed.

Some people have argued with the Hadith recorded by Imam Tirmidhi in his Sunan, “Whoever performs Hajj or performs Umrah, let the last of his acts be the Tawaf around the House” to mandate the Farewell Tawaf after Umrah. But this Hadith is weak. Imam Tirmidhi himself,

after recording the Hadith, classified it as “Gharib”. Shaikh Nasiruddin Albani writes that this Hadith with this phraseology is “Munkar i.e. the phrase ‘auitamara’ (or performs Umrah) is not authentically narrated in this Hadith.

Explanation: If a person departs from Makkah immediately after performing Umrah, as the citizens and residents of the city do, the whole Ummah agrees that the Farewell Tawaf is not compulsory for such person. The differences of opinion arise only in the case when someone wants to stay at Makkah even after performing Umrah, as the foreigner performers of Umrah generally do. In the light of the aforementioned arguments, the majority of the scholars opines that it is not compulsory even for such persons. In short, the Farewell Tawaf is not compulsory in Umrah.

Shaving / cutting hair after Umrah

Hajj or 'Umrah is the demonstration of immense love for Allah, the Exalted, and forgetting everything else for His sake. A person intending to perform Hajj or 'Umrah puts off his/her usual stitched clothes and puts on shroud-like sheets instead. Engrossed in Divine love, the person forgets adornment of his/her body, fine clothes, cleanliness, combing the hair. He is wandering between Safa and Marwah like a devoted lover and shave or cut the beauty of his head- the hair.

The word 'Halaq' means shaving hair while the word 'Qasr' signifies cutting them short.

- Either Halaq or Qasr is necessary after Hajj or 'Umrah and it will entail compensation in form of blood (animal sacrificing) if one leaves it. Moreover, according to Imam Shafi Halaq or Qasr stands as one of the pillars of Hajj and 'Umrah. The Hajj or 'Umrah will be invalidated if one does not shave or cut one's hair short. No amount of compensation can suffice if one leaves this essential act.
- The majority of the Ummah unanimously agrees that it is better for men to shave their heads because the Messenger of Allah (PBUH) asked Allah's forgiveness and mercy thrice for those who shave their heads and only once for those who cut their hair short.
- Abu Huraira (may Allah be pleased with him) reported the Messenger of Allah (PBUH) as saying:
- **"O Allah, be merciful to those who shave (their head during Hajj)."** The Companions asked, "O Messenger of Allah, what about those who cut their hair

short?" Thereupon the Prophet (PBUH) said, "**O Allah, be merciful to those who shave.**" They repeated their question the third time, and again the Prophet said, "**O Allah, be merciful to those who shaved.**" When they asked him for the fourth time, "O Messenger of Allah, what about those who clip their hair short?" He said, "**And (O Allah, be merciful) to those who clip their hair short.**"(Reported by Bukhari and Muslim)

- **Moreover, Allah the Exalted mentioned those who shave their heads before those who cut their hair short (Surat al-Fath:27). And most of all, the Messenger of Allah (PBUH) himself shaved his head (as reported by Muslim).**
- Since it is forbidden (haram) for the women to shave their heads, they are bound to cut their hair short only by clipping them braided equivalent to a fingertip. (Reported by Tirmidhi)
- Shaving means to shave all the hair of one's head because the Messenger of Allah (PBUH) forbade to shave half or one fourth hair of the head as reported from Abdullah ibn 'Umar (may Allah be pleased with them) by Bukhari and Muslim.
- Similarly, all the hair should be cut short if one adopts to cut instead of shaving because Qasr (shortening) is mentioned alongside Halaq (shaving) in the same verse of the Qur'an. Since shaving applies to the complete head, so does cutting the hair short. Besides, it is not proven from the Messenger of Allah (PBUH) or the Companions (may Allah be pleased with them) that they ever removed their *ihram* by clipping some hair from the sides of the head. However, only Imam Abu Hanifa (Shaikh Noman bin Thabit 80-150 AH) in view

of the issue of *mas'h* (moving wet palm over the head) during *wudhu* held it obligatory to cut at least one fourth hair short to fulfil the basic obligation. So, it is clear that undoing *ihram* by clipping some hair from the sides is not permissible and *Dum* (ransom of atonement) will be required if one does so. Therefore, one should shave his head, pass the razor over it or clip one's hair in the manner that somehow all the hair is cut short. The Qur'anic verses about shaving and shortening of hair also indicates that cutting should be manifest over the head. Cutting some hair does not fulfil this purpose.

- The women should clip their hair braided the length of a fingertip by themselves or ask their husbands or some *mahram* (an unmarriageable kin) to do it for them.
- The pilgrim may get his/her hair cut anywhere within the boundaries of Haram whether he/she is performing Hajj or 'Umrah.
- The pilgrim must not put off *ihram* or clip nails before shaving or trimming the hair. Otherwise, *Dum* (ransom of atonement) will be required.
- As for those who are bald, they should also pass the razor over their heads and put off their *ihram*.
- When all other acts of Hajj or 'Umrah are done except shaving or cutting of hair, the pilgrims whether they are doing Hajj or 'Umrah may shave or cut hair of each other.

Some people who, relying on rational proofs, held that clipping some hair is sufficient although wanted to save a person who did so from *Dum* (ransom of atonement) yet they themselves practiced complete shaving or cutting of

all the hair. Therefore, those who find it hard to sacrifice even some portions of their hair are earnestly requested not to come for doing Hajj or 'Umrah again and again.

Being Prevented From Umrah Midway

Many a people have sent their enquiries from Riyadh, Buraidah and Jeddah on Friday, October 30, 2009 about the detention of all the Pilgrims who intended a travel to Makkah for Umrah on Wednesday and Thursday. They were stopped in a preventive initiative against swine flu. All of them had to change out of *Ihram* and return to their respective home.

Ruling: After having changed into *Ihram*, if a person is detained from Umrah, it requires a sacrifice as atonement (*dum*). The Pilgrim can make for it later in life any time. When the Prophet (PBUH) along with a group of Companions (RA) marched towards Makkah from Madinah in an attempt to perform Umrah in 6thHijri, the disbelievers refused to allow it. That is when the treaty of Hudaybiyyah took place. Eventually, the Prophet (PBUH) and the Companions (RA) offered individual sacrifices, changed out of *Ihram* and returned to Madinah without having performed Umrah. However, the Prophet (PBUH) and the Companions (RA) made up for it by performing Umrah the following year i.e. 7th Hijri.

Allah decreed, “Accomplish the Hajj and Umrah for Allah, but if you are restricted, then (sacrifice) whatever animal of offering is available.” (al-Baqarah: 196) The verse sets sacrifice of a lamb or seventh part of a cow or a camel on the part of a Pilgrim who has been made to withdraw from Umrah after changing into *Ihram*.

If a Pilgrim strongly feels threatened either by illness or enemy, he may stipulate a condition when changing into *Ihram* by saying, “If I am prevented from completing Hajj,

then I will change out of *Ihram* at the point at which I am prevented. "With attachment of this clause to his intention, he will be allowed to leave Umrah midway and no sacrifice of atonement will incur. (Shaikh Abdul Aziz ibn Baz)

Remember: The Pilgrims, whose violation of rules incurred sacrifice (*dum*), should not view it as a punishment or infliction. Considering it a command of Allah, offer it with all your good heart. Allah will reward you graciously for this *Insha Allah*. Offering a sacrifice immediately for the violation of rules is not mandatory.

Author's Introduction

Dr. Mohammad Najeeb Qasmi is an alumnus of Darul Uloom Deoband and Jamia Millia Islamia, New Delhi. Beside hundreds of short Islamic articles that he keeps contributing to various websites, daily newspapers and monthly magazines, he has authored so far 16 books in Urdu and his 14 books have been translated into English & Hindi. He also organizes Hajj Orientation programme once in a year at Riyadh, Saudi Arabia to provide accurate guidance to the pilgrims.

He belongs to an educated family of Sambhal, UP, India. His grandfather Maulana Mohammad Ismail Sambhali was a freedom fighter and a renowned scholar of *Hadith*. He taught *Bukhari* for 17 years in different institutes of India, whereas his maternal grandfather Mufti Musharraf Hussain worked in various Madaris in India as chief Mufti and *Muhaddith*.

After completing Islamic studies and theology at Darul Uloom Deoband in 1994, Dr. Najeeb Qasmi joined Jamia Millia Islamia University (JMI), New Delhi where he graduated in Arabic and two courses of translation (Arabic into Eng & Vice Versa). He also completed MA in Arabic from Delhi University (DU).

Dr. Mohammad Najeeb Qasmi has been awarded PhD from JMI in 2014 on the topic **الجوانب الأدبية والبلاغية والجمالية النبوية من الصحيحين في الحديث** under the supervision of Prof.

Shafiq Ahmad Khan Nadwi & Prof. R. I. Faynan. Dr. Najeeb Qasmi has been working in Riyadh since 1999.

The mobile application ([Deen-e-Islam](#)) of his website (www.najeebqasmi.com) is spreading the message of Islam in Urdu, Hindi & English languages. This App is a collection of his 200 articles on different topics, 100 speeches and seven books. This App is available in Play Store as well as Apple Store which can be easily downloaded to a supporting device within 2 minutes even in urban and rural areas of India & Pakistan.

A similar App for Hajj and Umrah ([Hajj-e-Mabroor](#)) is also launched. All the issues related to Hajj and Umrah are presented through this App in Urdu, English and Hindi. Once the App is installed, pilgrims will no longer need to carry books of Hajj and Umrah. They can get information using that App and perform their Hajj or Umrah in Sunnah way. The App includes nine speeches, a presentation on how to perform Hajj and Umrah and 23 articles. If App is installed in the mobile phone, pilgrims can use it while being in Makkah, Mina, Muzdalfah and Arafat.

Various famous Ulamas of Indo-Pak, religious institutions and professors of several universities have also recommended to use both Apps (First Islamic mobile Apps of the world in three languages) by writing testimonials in favour of it.

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AUTHOR'S BOOKS



IN URDU LANGUAGE:

حج مبرور، مختصر حج ببرور، حج علی الصلوة، عمرہ کا طریقہ، تحریر رمضان، معلومات قرآن، اصلاحی مصاہیں جلد ۱، اصلاحی مصاہیں جلد ۲، قرآن و حدیث: شریعت کے دو اہم مأخذ، سیرت النبی ﷺ کے چند پہلو، رکلوہ و صدقات کے مسائل، فیلی مسائل، حقوق انسان اور معاملات، تاریخ کی چند اہم شخصیات، علم و ذکر

IN ENGLISH LANGUAGE:

Quran & Hadith - Main Sources of Islamic Ideology
Diverse Aspects of Seerat-un-Nabi
Come to Prayer, Come to Success
Ramadan - A Gift from the Creator
Guidance Regarding Zakat & Sadaqaat
A Concise Hajj Guide
Hajj & Umrah Guide
How to perform Umrah?
Family Affairs in the Light of Quran & Hadith
Rights of People & their Dealings
Important Persons & Places in the History
An Anthology of Reformatory Essays
Knowledge and Remembrance

IN HINDI LANGUAGE:

کوران اور ہدیہس - اس سلسلہ آیا ہدیہ یوں لاؤ جی کے مبنی سوسرے
سی راتون نبی کے مुखیت لفکی پہلو
نماز کے لیے آؤ گے، سफلतا کے لیے آؤ گے
رمضان - اعلیٰ لہاہ کا اک ٹپھار
زکات اور سدکات کے بارے میں گاہی ڈس
ہج اور یمن راہ گاہی ڈس
مुखیت سر ہج جو مبارک
یمن راہ کا تاریکا
پار ویار کی ماما لے کوران اور ہدیہس کی روشنی میں
لے گئے کے ادھکیار اور یعنیکے ماما لے
مہاتھ پورن ویکیت اور سٹھان
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